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...do. Sequunt ex huc.
fuit romā tibi cā vidēdi:
...e domū m̄ dextra redibat
...go pascent ī ethere cerui
...ēt nudos ī litore pisces.
... amborū finibus exul
...s bibz aut germaīa tigriz
...abat pectore vult⁹ L
...cū poteris r̄qescere nocte
...idi sūt nobis micia poma
...les ⁊ pressi copia lactis
...a villaꝝ culmīa fumant

etis mihi magnus apo...
Tris pateat celi spaciū n̄ āplius vlnas.
Non nostrū int vos tātas ꝯponere lites
3. Claudite iam riuos pueri sat pra/
a Vltīa cumei veīt iā car ta bibert
mīs etas Magnus ab ītegro sclōruz
nascit ordo Jā redit ⁊ vgo r̄dūt sat
nia regna
Jā noua ꝓgeīes celo dimittitur alto
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Aspice cōuexo nutātē pōdere mūdum.
O mihi tū lōge māeat ps vltīa vite
Sp̄s. ⁊ qn̄tū sat erit tua dicere facta

m.i

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A SERMON OF REPENTANCE.

A very godly, and profitable Sermon, preached at LEE in Essex.

By *Arthur Dent*, Minister of Gods word.

Published at the request of sundry, *godly, and well disposed persons.*

IONAH. 2. 8.

They that waite vpon lying vanities, forsake their owne mercies.

Printed at London by *N. O.* for *Iohn Harison*, dwelling in pater noster row at the signe of the Gray-hound. 1615.

In Concionem Arthuri Dent, G. Pude Carmen.

MAture reſipiſce precor, peccataque linque,
Qui legis aut audis, quiſquis es, iſtud opu
Si noua peccatis, peccata prioribus addes,
Olim hæc te contra concio teſtis erit.
Hac aliqui lecta flentes ſua crimina multum,
Mutarunt mores, & noua vita placet.

The ſame in Engliſh.

THou that doſt read or heare this worke,
I wiſh thee to do this:
Repent in time, and ſinne forſake,
Amend that is amiſſe.
But if thou wilt adde ſinne to ſinne,
Not minding to amend,
This Sermon ſhall a witneſſe be
Againſt thee in the end.
Some that haue heard this read of late,
Lamenting much their ſinne,
Haue chang'd their former mannners, and
A new life now beginne.

To the Reader.

ALthough I was moſt vnwilling, that this poore Talent and trauell of mine, ſhould euer haue bene broached abroad, and come to light, both becauſe it may ſeeme as a candle lighted at noone day, as alſo becauſe many other mens doings might more worthily a great deale haue bene publiſhed and committed vnto letters; yet becauſe diuers which hard it preached with a liuely voyce, were very inſtant, yea and more then importunate with me, to haue it publiſhed, vſing ſuch reaſons as I could not greatly gaine-ſay, I did at the laſt yeeld to their requeſt, and ſo this vntimely fruite is come abroad to be ſold in open markets. Let no man therefore be offended, that I haue not ſtrained my ſelfe to flie an high pitch, to foame out the froth of mans wiſedome, & to make a great ſhew of learning, by blowing the bladder of vanity til it burſt with

ſwelling: for that is not my vſe. I ſeeke eſpecially the ſaluation of the ſimple and ignorant: and therefore ſtoope downe to their reach & capacity. Therfore I beſeech thee gentle Reader, accept my good meaning: Reade this without preiudice, like it as thou profiteſt: ſo ſhalt thou haue praiſe of God, and comfort in thy conſcience.

A Sermon of Repentance.

Luke. 13. 5.

I tell you nay, but except you repent, you shall all likewise perish.

THe occasion of these words of our Lord and Saviour Jesus Christ was, because there were certaine that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices: that is, murdered them as they were sacrificing: & so their blood was mingled with ỹ blood of the beasts which were sacrificed. These men therefore thought that those Galileans were greater sinners thẽ all other Galileans, because they had suffered such things: and that those eighteen also, upon whom the tower of Siloam fell and slue them, were sinners aboue all men that dwelt in Ierusalem. Wherein they did vtter a secret corruption, naturally ingendred in all men: that is very sharpely to see into the sins of others, seuerely to censure them, but in the meane while to flatter themselues, and to be blindfold in seeing their owne sins. For these men thought, because the like iudgements did not

fall vpon them, therefore they were safe enough, they were not so great sinners, but rather highly in the fauour of God, according as many do falsly suppose, ỹ they are alwaies the worst sort of people whom God doth most strike, and presse with hys punishing hand, hauing forgotten that God doth not kẽpe an ordinary rate here below, to punish euery man as he is worst, or to fauour & cocker him as he is best, but onely taketh some examples as hẽ thinketh good, for the instruction & aduertisement of all others, & to be as it were lokingglasses, wherein euery man may sẽ his owne face, yea & his owne cause handled; and ỹ God is a seuere reuenger of sinne, that al men may learne by ỹ example of some, to tremble & beware, least peraduenture they be worthily cõstrained to kẽpe their own turnes, & to know what they haue deserued. These men which brought these newes to our Sauiour Christ, had taken forth this lesson: whereupon our Sauior is iustly occasioned to correct their erronius & sinister iudgement, & to teach them ỹ they must not reioice at ỹ iust punishmẽt of others but rather be instructed therby to repẽt.

And further, to signifie, that God doth not alwaies most punish ỹ most notorious offenders; as Murtherers, Thẽues, Robbers, Whoremongers, Blasphemers, Quarrellers, Scoffers,

Scoffers, and such like: but reserueth them vnto the iudgement of the great day, & as it were fatteth them against ỹ day of slaughter; & therefore he answereth them negatiuely, & saith; Nay, or not so, But except ye repent yee shall likewise all perish: as if he would say, Are ye all of this opinion indéed, ỹ onely monstrous sinners are punished in this world, and others let alone? or ỹ the Galileans, & those 18 vpon whom the tower of Siloam fell, were greater sinners then all others? Or do you thinke because the same iudgements haue not light vpon you, therefore you shal steale away in the darke, & escape the iudgements of God, No, no, you are are deceiued: For I say vnto you, ỹ except you mourne and lament for your sinnes, & fall to some agreement with God in time, you (I say, euen you which are so ready to condeme others, & iustifie your selues) shall not onely perish with ỹ like iudgemẽts in this present world, but be euerlastingly cõdemned in the world to come. So ỹ our Sauiour in so saying, doth thunder downe a most dreadfull sentence vpon all our heads: for he concludeth & setteth downe, ỹ all men liuing vpon ỹ face of the earth, whether they be high or low, rich or poore, yong or old, noble or vnnoble, learned or vnlearned, simple or politicke, of what state, degree, and condition soeuer they bee,

liuing & dying without repentance, shal perish & be damned in hell fire for euer. The Scriptures are full of such thunderbolts. Ioh. 3. 18. He that beleeueth not, is damned already. And 2. Cor. 13. 5. Proue your selues whether you are in the faith, examine your selues; know ye not your selues, that Iesus Christ is in you, except ye be reprobates? Where ỹ Apostle flatly setteth downe, that all those which haue not Christ dwelling in their hearts by faith which is the houshold sister of repentance; are no better then reprobates cast-awaies, & condemned persons. But because the most people in these dayes are grosly deceiued in repentance, both concerning what it is, what it meaneth, what it worketh, what bée ỹ qualities & conditions of it, which be the causes, and which be ỹ lets and hinderances; & also why, when and wherfore we should repent: therefore I haue a present intent to teach first, what is repentance. Secondly, which be her qualities and effects. Thirdly, when we should repent. Fourthly, wherefore wee should repent. And last of all, what letteth vs from repẽtance. Which order & method of teaching, although some may mislike (as indéed with me it is not ordinary;) yet cõsidering ỹ matter I haue in hand, I thinke it not inconuenient. But to ỹ matter: Repentance is an outward sorrowing & continuall mour-

mourning in the heart and conscience for sin, ioyned with faith, & both inward and outward amendment. Inward I say in changing the thoughts and affections of the heart; and outward, in changing the words and workes, from euill to good. This repentance, no doubt was in Dauid: who when hee was couertly reproued by the Prophet Nathan, & his sinnes laid before his eies, did not stubbornely defend them, & so iustle against God: nor yet secretly excuse them, and daube them ouer, but cryed out in the bitternesse of his heart, I haue sinned: and thereupon made the 51 Psalme, a Psalme indeed full of dolour and heauinesse, wherein the Prophet bewaileth his faults, lamenteth his sinnes, & prayeth euen for a new heart, and a new spirit, new thoughts, new affections, new purposes of amendment of life: so that in Dauid we may see an inward sorrowing, a lasting griefe (as the booke of Psalmes doth euery where declare, which lasteth him out as it were in an Anotomy:) yea, & great reformation both in inward and outward sinnes. Here therefore behold what is repentance.

Likewise Saint Peter through infirmitie hauing denyed his Lord and maister Christ, & being pinched of his owne conscience, & wakned with y alarme of a poore Cockes crowing, went

went out of the Court of Pilate, with an heauy heart, weeping bitterly, & euer after stoutly professing Christ, euen vnto the death. See then what is repentance. The Prophets in the old Testament, exhorting the rebellious Iewes vnto repentance, vse commonly an Hebrew verbe, which signifies turne ye, or returne ye, and come backe againe: by the which Metaphor is meant, that like as a man that is strayed farre out of his way, must returne quite backe againe the contrary way: So those that haue strayed from the way of godlinesse to the way of sinne, must come backe againe as fast as euer they went forward, and altogether change the course of their life; so that repentance is an earnest turning vnto God, with all our heart, soule, and minde. S. Iohn Baptist, & the Apostles in the new Testament, exhorting vnto repentance, vse a Greek word which signifieth a changing of the minde, afterward, or after-wit: so y those which through their folly, and want of former wit, haue slipped into the deepe pit, & dangerous gulfe of sin when they come vnto themselues, & haue recouered their wits, will be wise afterward, & take heede they neuer come there againe, according to the Prouerbe: The burnt child will take heed of the fire. By this time, I hope, you see what is repentance, it is not euery sor-

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row, but ſorrow for ſinne; not for ſome ſin: but for all ſinne; not for an houre, but for euer; not for a day but continually; not for a weeke, but as long as we liue. Some thinke euery ſorrow is repentance, but ſo ſhould worldlings repēt. Some thinke euery little pant for ſinne is repentance, ſo ſhould Pharaoh repent. Some thinke all weeping and lamenting for ſinne is repentance, ſo ſhould Eſau, Iudas, & Cain, repēt. Some thinke euery little humbling of our ſelues is repentance, but ſo ſhold Achab repēt. Some thinke ỹ good works & good purpoſes is repentāce, but ſo ſhould euery ſick mā repent. Some thinke ỹ reformation of words & deeds is repentance, but ſo ſhould ciuill men repent. Some think ỹ cry God mercy is repentance, & ſo ſhould euery foole repent. You ſee therefore how many are deceiued in repentance. But if you will ſee what it is indeed, looke backe to ỹ which hath beene ſaid before: for hee ỹ will repent in good earneſt, muſt not hang downe his head like a bulruſh for a day only, & ſo haue done: nor cry from the teeth outward, Lord haue mercy on mee & ſo away: but hee muſt make a backe reckoning with diligent conſideration of his former life, as did the Prophet Dauid, Pſalme 119.59. I haue conſidered my waies, and turned my feete vnto thy teſtimonies. So muſt euery one that meaneth

meaneth to repent, slinke aside into some corner, or out-place, that there he may haue roome enough to beate his owne conscience, and to make his heart smart for his sins, by aggrauation thereof, and weighing all the circumstances, as in the 9. of Daniell, the Church of God confesseth her sins, not lightly, but with wonderfull great exaggeration, and heaping vp one thing to another. So that it is not enough to say, I haue sinned, but to say, I haue most traiterously sinned, I haue most obstinately carelesly, & rebelliously sinned: I haue monstrously offended in such a place, in such a house, in such a company, on such a day, in such a corner in the darke I committed adultery closely, when I thought none had seene mee: in such a chamber I defiled my neighbours wife; mine owne conscience doth accuse me of it: in such & such company I haue bene drunk, I haue spoken and railed against Gods word, I haue mocked the Preachers, I haue spared no oathes nor filthy speech: & now O Lord, Lord, what an vgly monster & wretched villaine am I? Here I stand before thy presence, all naked, blind, wounded poore wretched, & miserable, hauing deserued a thousand damnations, if thou shouldst enter into iudgement, and try the law with me. Therefore I beseech thee to shew pitty and compassion vpon

me.

e. Anoint my wounds with the oyle of mer-
y, restore me my sight, cloath my nakednesse,
nrich me that am poore, strengthen mee that
m weake, helpe me that am fallen: O bid me
e not fare-well. The infant ouercommeth
s mother with crying, the child his Father
ith weeping, and the seruant his master by
treaty, and wilt not thou bee intreated, O
ord? Thus, I say, if euery man would speake
his conscience to God, and thus narrowly,
moze narrowly examine himselfe, vndoub-
dly he were in the way to repentance.

But alas it is a woꝛld to see how the blinde
uzzards, and crooked Canker woꝛms o' this
oꝛld goe awꝛy, from this rule deceiuing thē-
lues with ẏ bare title, and naked name of
pentance. Many indeed can talke of it, but
w walke in it: many speake of it, but few
ele it: many describe it, but few know it. It
hid and locked vp from the woꝛld, and re-
aled onely to Gods children: Many thinke
ey haue caught it, when they haue but the
adow of it. It is so high that few can reach
: It is so deepe that few can come to the
ttome of it: it is so narrow, that few can en-
r into it: So wide, that few can compꝛe-
nd it: So slippery, that few can hold it: So
cret, that few can finde it: Therefoꝛe my
ere bꝛethꝛen, I beseech you let vs pꝛay vnto

our

our God, that he would reueale vnto vs this mystery which is hid from ẏ world, ẏ we may sée it, & know it, finde it, and feele it to our endlesse comfort, through Christ Jesus, which grace he grant vs.

But now to ẏ second point, concerning the qualities and fruits of Repentance. One speciall quality of repentance is alwaies to bring with it remission of sinnes: for where true repentance goeth before, there remission of sins must necessarily follow after: not that repentance deserueth remission of sins, but because where God worketh repentance, there he pardoneth sin, because of his promise. As in Ezek. 18.27. When the wicked turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, hee shall saue his soule aliue. And againe, Esay. 55.7. let the wicked forsake his waies, & the vnrighteous his owne imaginations, & turne vnto the Lord, & he wil haue mercy vpon him. So here we sée to whō forgiuenesse of sins, & the mercy of God belongeth: namely, to the penitent sinners, to those that leaue sin, & embrace godlineffe, to those that forsake their own waies & imaginations, & turne vnto the Lord. And as for such as walke in their own waies, & follow the delights of sin without any sorrow or purpose to leaue thē, they haue nothing to do with

th

the mercy of God: & though Iesus Christ had suffred an hundred deaths (which could not be) yet shal no vnpenitent sinner haue remissiō of his sins by his death, nor any other benefite of his passion: for they belong only to his Church & chosen people here vpon ỹ earth. Ye therfore ỹ is not of ỹ Church, he ỹ is not grafted into Christ by faith, he ỹ is not a mēber of his mystical body, cā enioy nothing by Christs death. If any man abide not in me, he is cast forth, as a branch, and withereth, & men gather them & cast them into the fire and they burne. Iohn 15.16. We reade in ỹ 29 of Deuteronomy, how God barreth all stubborne sinners from his mercy, and doth most terribly shoot out against them. Ye ỹ heareth the words of this curse, & blesseth himselfe in his heart saying, I shall haue peace, although I walke according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst, ỹ Lord will not be mercifull vnto him, but then the wrath of the Lord, & his iealousie shal smoak against ỹ man & euery curse that is written in this booke shal light vpō him. So ỹ God saith plainly, he hath no mercy for such as walk in vains delights of sin, & in ỹ stubbornes of their own hearts, adding drunkennesse to thirst: ỹ is, ioining one horrible sinne to another: yet for all this it is a wōder to see how ỹ blind worines of ỹ world deceiue

ceiue themselues. For they think, whatsoeuer they say whatsoeuer they do, be it good, be it euill, whether they repent or not repent, yet they shal be saued by Christs death: as though they would make it a bawd to their sinnes, and so worke that villany against Christ. I hope to be saued by Christs death aswell as the best of them all, saith some. But where is thy repentance thou miserable wretch? Dost ỹ think ỹ Gods mercy is common to all? And Christs death a bawd for thy sins? no, no: when it cõmeth to the vp-shot ỹ shalt hop short. For it will proue farre otherwise. For ỹ shalt finde Gods mercy turned into iustice, and Christs death into worme-wood, because thou hatedst knowledge, and chusedst not the feare of the Lord. Thus you see my deere brethren, that repentance must needs go before forgiuenesse of sinnes, & where it leadeth not ỹ way, there the gates of Gods mercy are shut vp: & this is the first quality of repentance. It hath also another condition, and that is to alter and change men from that they were before, not in substance and proportion of the body, but in the qualities and conditions of the minde. For whosoeuer hath truely repentd, you shall by and by see a most meruailous & wonderful change in him: so that he wil not do as he hath done, nor speake as he hath spoken, nor com-

pany

any as he hath companied, nor play the good fellow (as they terme it) as he was wont to do nor runne the same excesse to ryot as he was wont. And this is that amazeth the world; & causeth them to bristle & foame at the mouth like wilde bores, and to speake euill of them that turne vnto God: for the world loueth his owne, and cannot abide that God should pluck one feather from his wings; but repentance doth violently pull men out of the clawes of Satan, and change them from the condition of ỹ world: for it maketh of proud, humble: of hurtfull, harmelesse: of cruel meeke: of wolues lambs: of Lyons, sheepe: of adulterers, chaste liuers: of drunkards, sober men: of swearers reuerent speakers: of haters, friends: of despisers, embracers: of scoffers, louers: of earthly, heauenly: of diuels, Saints. All these worketh repentance. Paul trauelled toward Damascus a wolfe, a persecutor, a bloodsucker, an hater, a despiser: but ere hee came there he was quite changed and cleane of another mind: so mighty was he ỹ met him in the way. When Iesus Christ sent down the holy Ghost vpõ his Disciples, according to his promise, there were some scoffers at Ierusalem, which mocked & said: They are ful of new wine: But ỹ same men cryed out by & by after, Men and brethren what shall we do to be saued.

Dent, A.

Here was a moſt wonderfull and ſuddaine change. See then ẏ force of repentance, when God ſtriketh it into the heart of man, & driueth the naile to the head (as they ſay) it effecteth ẏ which all the wiſedome and policy of man is not able to bring to paſſe, and when they haue prouled hither & thither, and laid their heads together, & ſought all the corners of their wits yet can they not tell which way to turne their hand, or where to beginne to change the heart of a man, & to conuert him to God. Therefore repentance is ſtronger thē all ẏ whole world, & worketh that which all men with their naturall wits, fine heads, and deepe deuiſes cannot compaſſe: for ẏ converſion of a ſinner is a worke ſupernaturall. Here then wee haue a glaſſe to behold our ſelues in, whether euer we haue repented or no: For if we finde not this change & alteration in vs, we haue not repented, and ſo conſequently remaine vnder damnation. Therefore let euery man looke vnto himſelfe: for marke how much he is changed, & altered from his former wicked waies, ſo much hath he repented. And he ẏ is the ſame man he was three, foure, eight, nay thirty yeares ago, ſurely, ſurely, he hath not repented, and therefore abideth in damnation. I maruell thē how theſe men, which neuer felt any change or alteration wrought in them: nay whoſe conſcience

telleth

telleth them, that they are not changed, nor know what it meaneth, can haue hope of saluation: vnlesse peraduenture they beléeue not this doctrine, or think it to be false. I will send ouer these men to such as haue bene in the like case they now are, & yet thought they might do well enough for all that, although both blind in iudgement and corrupt in conuersation. I haue knowne and do know men which before their conuersion & inward change, were counted as honest men as euer brake bread, and as substantiall men as they could be, and as true dealers, vpright liuers, good housekéepers, as any of their neighbours: yea, and they had the same opinion of themselues to. And yet notwithstanding when they haue felt repentance working this change & alteratiõ in thẽ through the power of the Spirit, at the preaching of ỹ word: and when they haue had new hearts giuen them to discerne better, & new eies to sée better, as men come out of a dampe haue wõdred and maruailed at the palpable and grosse darkenesse they were in before & haue burst forth in these words, ỹ they would not be in ỹ same case they were before, no not for all the worlds goods: for if they should haue dyed in ỹ case, they were sure they should haue bene damned. But I pray you what case were they in before? were they not good honest men, and

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ame case they were before, no not for all the
worlds goods: for if they should haue dyed in
ỹ case, they were sure they should haue bene
amned. But I pray you what case were they
n before? were they not good honest men, and

well accounted of, and honest liuers, & wel taken whersoeuer they came? Surely they were so take in the world, but now they think far otherwise of thēselues, their eies being opened, & their iudgemēts enlightned: for now they sée ỳ they saw not before: now they vnderstand ỳ God cōdēneth many whom ỳ world iustifieth. He thinketh this example should make ciuil & worldly men feare & suspect thēselues, & know their owne misery before God. For those men were as good as they before their conuersiō, & yet afterward cōfessed, ỳ they were plunged to ỳ bottome of hell, & drowned in ỳ depth of dānatiō. He ỳ hath eares to heare let him heare: & he ỳ hath eies to sée, let him sée: for if men will stil sooth themselues for all this, ỳ they shall be saued without feeling any change or worke of repētance, it will cost them ful déere in the end. For Christs words will proue true, ỳ whosoeuer repenteth not shal be damned: ỳ is, whosoeuer doth not féele in himselfe what is repentance, & find in himselfe ỳ qualities therof, shall be condemned. For where repentance is, there be ỳ qualities of repentance; & where the qualities bee absent, there is no true repentance. So that where Christ saith, Except ye repent, ye shall all perish: it is all one as if he had said, except you know the truth of repentance, except ye can proue vnto your consciences ỳ for-

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giuenesse of your sins, except ye feele a change & alteration in ỹ bottome of your hearts of all your former leud waies & misdemeanors, you shall surely perish and bee damned. But let vs a little further search out the qualities of repentance. The Apostle in the 11 Chapter of ỹ second Epistle to ỹ Corinthians, setteth down seuen notable qualities and effects of Repentance. The first of them he nameth care: For behold (saith he) this thing, that you haue bene godly sorry, what care it hath wrought in you: ỹ is, an earnest study: and as it were, a taking thought to please God: for where true repentãce hath once wrought, there followeth great care afterward: care (I say) to liue in the obedience of God: care to kæpe a good conscience, care to reforme our houshold, care to instruct our wiues, children, & seruants, in the knowledge of God, care to pray with thẽ morning & euening: and generally care to performe all duties belonging to God. So ỹ repentance is not a careleste, but a carefull thing. Let no mã thinke therefore, that although they welter in careleslnesse of the flesh, & slæpe in security all ỹ daies of their life, yet their repentance is good enough: yea, & though they spend whole daies, nights, monthes, & yeares in vanities, plaies, & pastimes, in idlenesse, fond delights, pleasures and voluptuousnesse, in negligence

of all duty, forgetfulnesse of God, and contempt of all good things: yet for all this they repent for their sinnes, and hope to be saued as well as any other. But alas! how can these things stand together, to repent for sinne, and to delight in sin; to hate sin, and to loue sin; to flie from sin, and to follow after sin? But these men I perceiue would faine make S. Paul a liar: for he saith a man hath neuer repented, except he be carefull afterward to please God: they say they do repent and haue repented, although they liue neuer so wretchedly & carelesly. But when all licentious and leud liuers, filthy whoremongers, beastly belly-gods, and careless caitifes, come to ỹ kingdome of God and are saued, then shall these men come also with them, to be saued by careless repentance.

The next quality and effect of repentance is named, Clearing of our selues: ỹ is, discharging of our selues when sinne doth accuse vs, and lay things to our charge: for when sinne & sathan doe terrify the conscience of the poore penitent sinner, by and by he flyeth vnto God, & asketh forgiuenesse through Iesus Christ, & so cleereth himselfe and maketh his Apology against sin & sathan: like as a man ỹ is presented into the Court vpon suspicion of whoredom, or any other notorious crime, must cléere himselfe by witnesse, of ỹ which is laid to his charge

charge: so the conscience that is cited by Satan before ỹ Justice and Judgement seat of God, cleareth it sefe by repentance, and asketh forginenesse through Jesus Christ. So that here wee may see a wonderfull fruit of a penitent conscience: it cannot abide the accusation of sinne, it cannot be quiet till it bee reconciled vnto God, and so haue peace with it selfe. For this is to be noted in the godly man, that whē he hath committed any sin, & his conscience telleth him of it, by & by he fēles lead within him, & is all heauy, & cannot slēepe quietly, till hee hath gotten into some corner where hē may mourne and lament to the full, & confesse & lay open himselfe vnto God, and so clēere himselfe through Jesus Christ, his conscience bearing him witnesse ỹ his sin is forgiuen. Whereas contrariwise ỹ vngodly man, when his conscīēce accuseth him of sin, he dispatcheth away all such thoughts, & treadeth them vnder foot: & by & by calleth for a paire of cards or tables, & some merry companion to driue away time, & to put out all such thoughts out of his head: & so indēed hē increaseth them more and more, & causeth them to rankle inwardly.

The third quality is called indignation, that is a mortall and deadly hatred against sin, as when a man doth shudder and shake, and as it were grind his tēeth at ỹ remembrance of his

ſins: for this is alwaies in ỳ penitent perſon, to loath and abhorre all ſin from his heart, both his owne ſins, and ỳ ſins of others; & to hate it as the diuill himſelf, which is ỳ author of it; and to flie from it as from the very cut-throat and hangman of his ſoule, and to know it to be the onely thing that blindeth, that hardeneth, that ſeparateth from God, and procureth all plagues and diſeaſes, both of body and ſoule againſt vs. Therefore he ſpitteth at it, in deſiance, and diſdaineth it, and ſtoppeth his noſe at the ſtinke of it, whereſoeuer hee ſmelleth it.

The fourth thing is feare, which is a certaine awe of God, when a man is afraid to diſpleaſe him: for the penitent perſon feareth alwaies, and beeing priuy to his owne infirmity and weakneſſe (when God neuer ſo little withdraweth his grace, & leaueth him alone) worketh his ſaluation with feare & trembling. Hee will not preſume vpon former grace to commit any ſin, or flatter himſelfe in the mercy of God, and in ỳ things ỳ he hath already talked of God, to yéeld to ſome little ſin thinking hée may do ỳ, and be ỳ child of God well enough, becauſe ſome of Gods children haue fallen into greater: but rather he trembleth at the leaſt motion of ſinne, & is afraid of the temptation which ſathan trappeth in the way, & is afraid,

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when the temptations of sin are vpon him, to satisfie the hunger of sin; but rather he fighteth against sin when sin fighteth against him, and presenteth the feare of God before his eies (as godly Ioseph in the assault of Putiphars wife) to be as it were a tower of defence, and well-spring of life, to auoid the snares of death.

The fifth thing is desire, that is, hungering and thirsting after righteousnesse. For the penitent man is rauished with desire of good things: he desireth to be euery day better then other, he desireth to leaue euery day some sin, he desireth to pray, he desireth new knowledge and new vnderstanding of heauenly things. He desireth to heare Sermons, & will straine himselfe to heare them. He desireth the company of ỹ godly, thinking himselfe in heauen when he is amongst them. He desireth the saluatiõ of his very enemies, and prayeth for them. All these, & many other such like desires are in the penitent man.

The first quality is zeale, which consisteth in ỹ earnest embracing of vertue, and hatred of vice: so ỹ the penitẽt person is zealous of euery good thing, zealous of Gods glory in all places, in all companies, and amongst all persons. He cannot abide ỹ Gods honor should bee impeached, or his name blasphemed, or his glory trampled vnder foot by wicked men; but he will

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open his mouth to reproue the wicked, & stand stoutly in ỳ defence of Gods glory. He is not like the Atheists and dissemblers which are alwaies as the company, ỳ is, godly amongst ỳ godly; a Protestant amongst Protestants; wicked among the wicked; a Papist amongst Papists; a worldling amongst worldlings; & a swearer amongst swearers, a wether-cocke that turneth with euery winde. The penitent man, I say, is not of this stampe: but he is constant and zealous in all good things: he is zealous both against the pleasures and profits of sin: though he might win a whole world, or pleasure himselfe neuer so much by committing sinne against God, yet he wil refuse it: for he hath learned from Christs mouth, ỳ it shall not profite a man to win the whole world, and to loose his owne soule.

The last thing is Reuenge: that is, the penitent person is so offended with the sinne hee hath committed, ỳ he will be reuenged of himselfe for it. As for example, if he haue offended in gluttony, he wil reuenge himselfe by fasting two or three daies after. If hée haue offended in whoredome, he wil be reuenged of his lusts by haltering and bridling of them, euer after: if he haue offended in couetous catching and polling of other mens goods, he will be reuenged on himselfe by restitution, as was godly & penitent

penitent Zacheus: and this indéed is a speciall fruit of repentance to reforme our selues in those things wherein we haue most offended. Now then we see (my déere brethren) what lyeth in the belly of repentance, and which be her inwards: so that wée must needs now come to ỹ vnlacing & vnbowelling of Christs words: Except ye repent (saith he) ye shall all perish, that is, except ye haue this forenamed care, you shal be al damned: except ye haue this clearing of your selues, you shall be damned: Except you haue this indignation, you shall al be damned: Except you haue this feare, you shall be damned: Except you haue this desire, you shall all be damned: Except you haue this zeale, you shall all be damned: except you haue this reuenge, you shall all be damned: for our Sauiour Christ doth not speake of the bare name of repentance, but of repentance with her furniture & appurtenances; so that whosoeuer hath not repẽtance, with all her qualities and effects, or at least some measure of them, he hath no repentance indéed, and therefore shall bée damned: For except yee repent, ye shall all perish. But mée thinketh that I heare some man say: héere is nothing but damnation, damnation. You preach nothing but the law. Let vs héere of the Gospell. My brethren, I protest vnto you, that

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I speake in loue whatsoeuer I speake, I desire the saluation of you all. If I could win but two of all this congregation, I would count my selfe happy, & thinke that God had greatly blessed my labours. And vndoubtedly, If I knew any nearer way to bring you vnto God then by preaching the law to make you know your selues, surely, surely, I would vse it: or if I could bee perswaded ỳ the preaching of the Gospell & mercy would do you more good, you should heare of nothing but Gospell, Gospell, Mercy, Mercy. But alas I see ỳ euery careles & ignorãt man presumeth vpon Gods mercy, I see ỳ euery filthy liuer, & notorious blasphemer abuseth Gods mercy in applying it to himselfe, without repentance, so ỳ they would make Gods mercy a cloake for their sins, I see ỳ euery man would faine be flattered in sin, & heare of it no more, but haue the Gospel preached: which indeed belongeth not vnto them, continuing in their stubbornesse, but onely to ỳ penitent sinner, which forsaketh himselfe, & groaneth & panteth vnder the burthen of his sinne. Therfore when I see you humbled with ỳ conscience of your sinnes, and groane & pant vnder the burthen of them, when I see your faces blubbered with weeping, & your hearts mollified, and sorrowing with care, then will I comfort you, and cease to preach the law.

But

But I pray you will you steale, murther, and ommit adultery, & yet heare of mercy? Will ou mocke, sweare, blaspheme, and raile, and et heare of mercy? Will you serue sin, hate ertue, & follow your own lusts, & yet heare of nercy? Would you haue plaisters before you aue wounds? Would you haue Physicke be- ore you be sicke? Would you bee let bloud be- ore you haue need? Would you not account im a foolish Physition, ỹ will minister physick o a whole man? Would you not thinke him n vnskilful Chirurgion, ỹ will apply a gentle alue to an old festred soare, & not rather corry t? Then know you my brethren, that because ou are full of grosse humors, you must haue trong purgations, because you are full of old festered wounds, you must haue corrosiue alues; for ỹ is best for you, & the spediest way o recouer your health: & forasmuch as you be- ough horses, you must haue a rough Rider, & ard knobby timber must haue hard wedges, & hard stroakes with a beetle. Wee preach the law to driue you to Christ, wee preach iudge- mẽt to make you to seeke mercy, we preach dã- nation to bring you to saluatiõ. But to preach mercy & forgiuenesse, before men see their sins, or know their misery by the preaching of the Law, is to preach ỹ Gospell vnprofitably: For hee that is ignorant of the Law, knoweth not

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what misery is in himselfe, nor what mercy is in God.

What father is there, who if his child should play ỹ stubborne boy, and disobey him in euery thing he commanded, would stroake his head & say he were a good boy? and not rather seuerely correct him, and whip him with a rod? What maister will commend his seruant for doing what he list, & not what he commandeth him? Euen so we may not disobey and do euill, and looke to be flattered too, & not rather chidden. Let vs know then, ỹ although God vse searing, launcing, or corsing and searching of the bones, and other violent remedies: yet in the meane while hée procureth our health by them. And let vs further vnderstand, that forasmuch as there is none other meanes to draw vs to saluation, but by cleansing of all our vices, & the same cleansing cannot bée done but by violence, when wée bée warned by the doctrine of the law, so as our own consciences accuse vs, although wée like well to bée now and then flattered and soothed: yet let vs séeke to be spoken vnto earnestly, to haue our faults told vs, and bée made ashamed of them, and to haue our vnhonesty discouered, and not desire to be pleased: For it were ỹ next way to make vs rot in our owne filthinesse, if wée should hold it in secrét: and it would cost too déere

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the setting on, if we should bee so flattered by men, and in the meane season the Heauenly Iudge should thunder downe vpon vs.

Therefore when any man commeth to a Sermon, let him first and formost make his reckoning to be rebuked, as meet it is, and let him vnderstand that it is for his profite, that he is not soothed. And if he haue itching eares, let him lay them away frō him, assuring himselfe that else he is fore-closed, so shall he neuer receiue the doctrine to his profit and instruction. And let him bée content to haue his soares rubbed and bewraied, that hée may be brought to that which is for his welfare. If any man please a sicke body, what shall become of him: shall hée giue him drinke euery minute of an houre: shall hée giue him wine, whereas hée should giue him water: shall hée giue him sallets: it were the next way to poyson him. To be short, it is certaine that a man doth alwaies séeke his owne death, when hée would haue men to sooth him. But now which is better: either that hée which hath the ordering of a sicke man, should yéeld to all his desires, or that he should bridle him, notwithstanding that he chafe and gnash his téeth, because hée may not haue his will in his desires: You sée therefore how dangerous a thing it is to flatter & raise vp men with the preaching of Mercy, before they

they haue bene cast downe with the sense of Gods iudgements. Cease therefore to open your mouthes, to make hue and cry ouer the country saying: They preach nothing but the Law, the Law, Damnation, Damnation: vnlesse yee will take in Christ too, and make him one of the number, and accuse him of want of wisedome, because hee preacheth & cryeth out, that whosoeuer repenteth not shal be condemned. For my part, I preach the Gospel to whō the Gospell belongeth, and the law to whom the law belongeth, and iudgement to whom iudgement appertaineth. And therefore hold your peace, and be content to be ruled by the wisedome of God. But now let vs proceed to ỹ third general point, which is the time when we shall repent. The holy Ghost in the Scriptures pointeth vs to the present time, and exhorteth vs to make that the time of our repentance: Ioel 2.12, Therefore also now the Lord saith. Turne you vnto me with all your heart, with fasting, with weeping, and with mourning. Likewise in the 3 chapter to ỹ Hebrews. Exhort one another while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne. And in the same chapter: To day if ye will heare his voyce, harden not your hearts, as in the prouocation. So ỹ now, euen now, euē now, is ỹ time of our repentāce.

Now

Now whilst he calleth, now whilst he speaketh, now whilst hee knocketh; let vs now therefore heare, let vs now therefore obey, let vs now therefore redéeme this day, this present Wednesday, which haue forestalled so many daies, which haue so long hardened our hearts, which haue let so many good things run out and spill besides: let vs take vp this day, & make it the day of our repentance. Although wée could neuer bée moued with any Sermon hitherto, yet let vs now be moued once at last. Let vs now say, This shall be my day of repentance, I will defer it no longer, but now will I turne vnto my God, & forsake all my former wicked waies, & mine owne imaginations: I will now change ỹ course of my life, & begin al new againe: I will be acquainted with Gods word, & take counsell there how to do, how to behaue my selfe in euery actiõ. I wil not onely reforme my selfe, but also my whole houshold, wife, children, & seruants, according vnto the same. Thus my déere brethren, I beseech you purpose in your hearts without any further delay: & be not like to Epicures, & slack-graces, which say, Youth will be youthfull, and youth will haue a course, & what should we make it so holy when we are yong? tush, there néeds but a figh an houre before death; let vs be merry now, wes shall neuer be younger, wée will

repent whē we are old. As though pore soules they had repentance in their sléeues, & at their commandement, and that they could repent when they list. No, no, these fellowes shal pay for their presumption: For God will giue thē ouer to hardnesse of heart, and impenitency, because they tooke so much vpon them and made so long delaies, ỹ in the meane season they might enioy ỹ profits & pleasures of sin. Therefore good brethren let vs not put it off from day to day, but let vs now séeke the Lord whilst he may be found, & call vpon him whilst he is nére: let vs take time while time is: for time & tide tarrieth for no man: Let vs know this to be the time of our visitation. Our Sauiour Christ wept ouer Ierusalem, because they knew not the time of their visitation. He reproued the Iewes because they could discerne the face of ỹ sky, but could not discerne the signes of the times. And surely in the end it will turne to our destruction, if we wil not know this to be the day of mercy, the time of grace, wherein God stretcheth forth his hand vnto vs, & wisedome cryeth out in the stréets. Therefore now whilst we haue the light, let vs walke as ỹ children of the light: the night commeth when no man can worke. It shall be too late to call for mercy after this life, when ỹ gates of mercy are shut vp; & repentance will

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be too late. Oh deere Christians let vs remember the fiue foolish virgins, which because they ouerflowed the time, had heauen gates barred vp against them. Let vs also remember the fearefull and dolefull example of the rich glutton, which being in hell torments, yelled and yelped for the least ease and helpe that might be, and could not haue it. An hundred thousand times therefore better it is for vs, to leaue our sins now, to mourne for them now, and now to repent, then hereafter, alas, when it shall be too late. Better now a great deale to take some paines, to straine our selues to leaue our sins, and to make our hearts smart for them, then to be condemned for euer, and to cry in the bottome of hell: We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous waies, but we haue not knowne the way of the Lord. What hath pride profited vs? or what profit hath ỹ pompe of riches brought vs? All these things are passed away like a shadow, and as a post that passed by. Wee haue set our selues against the children of God, wee haue had thē in derision, and in a parable of reproach: wee fooles thought their life madnesse, and their end with dishonor: but lo, they are counted amongst the children of God, and their portion is amongst the Saints: therefore let vs

know the time of our calling, and let vs not be worse then the foules of the aire; the turtle, the Crane, & the swallow, obserue the time of their cõming; ỳ husband-man taketh his time, the Marriner watcheth his tides: therefore let vs also take the time, and turne to the Lord, whilst it is said to day: which grace God grant vs. Now let vs returne vnto the fourth point, concerning the causes which may moone vs vnto repentance. Herein I haue obserued nine speciall things. First the great mercy of God, leadeth vs vnto repentance, as Rom. 2. The bountifulnesse of God leadeth vs vnto repentance, saith the Apostle: God doth continually follow vs with his mercies and benefits, both concerning our soules & bodies, wee haue no good thing which wee haue not receiued at his hands; wee hold all that we haue of him, & to him wee are beholding for all: great is his mercy towards our bodies, and euery mercy and benefite, either towards soule or body, calleth vs to repentance. Hee giueth vs meate, drinke, and clothing, these call vs to repentance; he keepeth vs at his owne cost and charges here below, this calleth vs to repentance: the Sunne, the Moone, and the Starres call vs vnto repentance: the Birds of ỳ aire, the Fishes of the Sea, & the fruits of the earth cry out vpon vs both loud & shrill: Repent, repent:

pent: All creatures moue vs vnto repentance. Our creation calleth, our redemption cryeth, our ſanctification knocketh, & our election moueth vs vnto repentance. What could God do more for his vineyard ẏ he hath not done? Therefore let vs repent.

Secondly, the iudgements of God moue vs vnto repentance; for all ẏ thunderbolts, Plagues, and punishments, which God hath throwne downe vpon obſtinate ſinners, from the beginning of the world, are ſo many warning péeces vnto vs, to awake vs out of the dead ſléepe of ſinne, and to pricke vs to repentance. As in the firſt Cor, 10, when the Apoſtle had cited diuers great iudgements of God againſt the old Iſraelties for diuers ſinnes, he concludeth: Now all theſe things came vnto them for examples, and were written to admoniſh vs, vpon whom the ends of the world are come: So that al ẏ iudgements wée reade of in ẏ Scriptures, are ſo many admonitions, & as it were cart-ropes to draw vs to repentance. All ẏ iudgements wée reade of, do ſée, & heare of euery day, knocke with maine ſtrokes, beate downe right vpon our conſcience to repentance. The vgly monſters, ſtrange births, fiery conſtellatiõs, vnknowne comets, ſuddaine deaths, marualous droughts, vnwonted ſnowes, horrible inundations, forrain

wonders ſtrange apparitions, threatning of heauen aboue, with flaming and ſhooting fire, trembling of the earth vnder our feete, and our houſes ouer our heads, as of late daies: What are all theſe, but as it were great Cranes with beames and Cable-ropes, to draw vs to the Lord by repentance?

Thirdly, the word of God haleth vs to repentance: For as God in old time ſent his Prophets, both earely and late to call the rebellious Iewes to repentance: ſo hee ſendeth abroad his preachers and meſſengers in theſe daies to ſound vp ẏ Trumpet of his word, & to ring the ſweete bell of Aaron amongſt thē, to awake them to repentance: but alas, how lightly are they regarded? who heareth their voice? But ſurely this is ẏ laſt remedy ẏ God hath appointed, and if this will not moue vs to repentance, if this will not cure vs, then are we altogether vncurable.

Fourthly, the infinite number of ſinnes we haue committed, ought to be ſo many ſpurres in our ſides, to pricke vs to repentance. It is ſufficient ſaith Saint Peter, that we haue ſpēt the time of our life paſt after the luſts of the Gentiles, walking in wantonneſſe of luſts, drunkenneſſe, gluttony, drinkings, and all abominable idolatries. Therefore it is time now to repent. Oh that men would look back

to

to themselues, as they were forty, thirty, twenty, or ten yeares ago! Oh that they would call to minde, their open and secret sinnes, and mée thinketh it should make their hearts bléed within their belly, to thinke vpon them! Oh that they would consider how much time they haue mis-spent, and how many good things they haue neglected, and altogether omitted.

Fiftly, the shortnesse of our life calleth earnestly vpon vs to repent. The time of our life is sixty yeares and ten, and if they liue to eighty yeares, yet is their strength but labour and sorrow, and so it is cut off quickely, and we flye away, saith the Prophet Dauid, wée haue spent our yeares as a thought, therefore he addeth: Teach vs to number our daies, that we may apply our hearts to wisedome. Our life, for the shortnes & inconstancy of it, in the Scriptures it is compared to grasse, to a vapor, to smoake, to a weauers shuttle, which glideth away swiftly. Euen so the daies of man passeth away, no man knoweth how. Man is of short continuance saith Iob, and full of trouble. Experience teacheth, that to day a man, to morrow none. Hence away we must all, here is no abiding place for vs: how soone we know not. Therefore let vs repent.

Sixtly, the small number of those which shall be saued, ought to thrust vs forward to

repentance. Striue to enter in at the narrow gate: for many, I say vnto you, will seeke to enter in, & shal not be able, saith Christ, Luke 13.24, And in another place he saith. The gate is straite, and the way narrow that leadeth vnto life, and few there be that find it. If men would consider of this, it would make thē look better about them, and try with themselues whether they be of that small number, or no.

Seuenthly death threatens vs, which is very terrible to the flesh, & the remembrance of it very bitter to a man ẏ is soused & soked in ẏ pleasures of this world. It flattereth no man, it regardeth no person, it weigheth not friendship, it careth not for rewards, it is very grim, vgly, & cruell, and killeth downe right where it hitteth. Therefore let vs repent.

Eightly, the day of iudgement, and second appearing of the Sonne of man, will come as a theefe in the night, in the which ẏ heauens shall passe away with a noise, and the Elements shall melt with heat, and the earth with the workes that are therein shall bee burnt vp: seeing therefore that all these things must bee dissolued, what manner of persons ought yee to bee in holy conuersation, and godlinesse, saith Saint Peter 2. 3. The Lord Iesus shall shew himselfe from heauen with his mighty Angels, in flaming fire, rendring

dring vengeance vnto them ẏ know not God, & obey not vnto the Gospell of our Lord Jesus Christ, saith the Apostle. 2.Thes.1.I saw (saith S.Iohn Reue.20)a great white throne, and one that sate on it,from whose face fled away both the earth & the heauẽ, & their place was no more found.And I saw the dead,both great and smal stand before God:& the books were opened,and another book was opened, which is the booke of life,and the dead were iudged of those things which were written in the books according to their works,& the sea gaue vp her dead which were in her, & death and hell deliuered vp their dead which were in them,and they were iudged euery man according to his works. In these places we see both ẏ suddennes, ẏ fearefulnes, & glory of Christs comming. For he shall not come poorely & contẽptuosly,as in the first visitation, but he shall come very princely,royally, & triumphãtly, to the great terror of his enemies;when a consuming fire shall go before him, & ten thousand thousands of Angels waite vpõ him, at what time ẏ Kings of the earth; & the great men, & ẏ rich men, & the chiefe Captaines, & the mighty men, & euery bond-man, & euery free-man, shall hide themselues in dens & amongst the rockes of mountaines, & say to the rockes and the mountaines, fall on vs & hide vs from the

pre-

presence of him that sitteth on the throne, and
from the wrath of the Lamb: for the great day
of his wrath is come, and who can stand? Reu.
6. Therefore let vs repent. The last thing is
hell torments, then the which nothing is more
intollerable. Therefore saith Christ, Mar. 9. If
thine hand cause thee to offend, cut it off, it is
better for thee to enter into life maimed, then
hauing two hands to go into hell, into the fire
that neuer shall bee quenched, where the
worme dyeth not, and the fire neuer goeth
out. The Scripture speaketh terribly to our
senses, concerning the estate of the damned
persons, calling it hel-fire, Damnation, the
lake that burneth with fire and brimstone for
euer. In the thirtieth chapter of the Prophe-
cy of Esay it is called Topeth, and it is euen
prepared of old, it is euen prepared for the
King: hée hath made it déepe & large, the burn-
ning thereof is fire, and much wood, the breath
of the Lord, like a riuer of brimstone, doth kin-
dle it. These spéeches are terrible in our selues
and very maruellously amaze vs: But if I had
the tongues of an hundred men: nay, of a
hundred Angels, yet were I not able to vtter
them, as some shall one day féele them, much
lesse were you able to conceiue them. If all the
tortures and cruell torments that can be de-
uised by the wit of man, were executed vpon
some

some one, yet were it nothing to this. We poore wretches thinke there is no paine to a collicke, or a cruell ague. But if all colikes, agues, and all other strange diseases could possible light vpon one man, it were but a flea-biting to that which is to come. The paine is endlesse, easelesse, and remedilesse. The daies of their hellish torments shall neuer weare out, nor their yeares come to an end; the longer they continue, the lesse hope they haue. When as many yeares be expired as there be men in the world, and starres in the heauens, when as many thousand yeares are ended, as there be stones and sands by the sea shore, yet still there be ten hundred thousand times so many moe to come. Those that will not now be moued in hearing, shall then be crushed in peeces in feeling. All drunkards, swearers, whoremongers, vsurers, extortioners, lyers, mockers, contemners, secure persons, iolly fellowes, roisting ruffians, lusty bloods, the braue lads of this world, and all other vnbeleeuers, shall one day be apprehended, and arraigned before the barre of Gods tribunall seate; where the maiesty of God shall stand aboue them with a naked sword of vengeance, and a scepter of iustice: the diuel that old Sathan, shall stand on the one side to accuse them, and their owne conscience on the other

side

ſtoe to condemne them, & the galping gulfe o
hell vnderneath them, ready to ſwallow then
vp for euermore. Then ſhall the dreadfull ſen
tence of eternall woe and damnation proce
againſt them. Go ye curſed into hell fire, &c
There they ſhall drink (as iuſt recompence o
their iniquity) the bitter cup of Gods eterna
wrath and indignation in the kingdome o
darkneſſe, & in the feareful preſence of ſathan
& all the curſed enemies of Gods grace: wher
the doleful drumme of Gods anger ſhall eue
ſound through their eares: where ſhall euer b
weeping and gnaſhing of teeth: where ſhall be
confuſion, wo, and endleſſe lamentation: thei
gripes ſhall bee ſo great, their grones ſo deepe
& their garboils ſo intollerable, ỹ they ſhal gri
like a dog in their infernal conuulſions, & wit
howling & yelling cry out, Woe and alas tha
euer I was borne; Oh that I had neuer ben
borne; or that my mother had borne mee a
toad: for then my condition ſhould haue ben
better then it is, Curſed was ỹ time I was be
got in, ỹ houre I was conceiued in, & the da
that I ſucked my mothers paps, curſed I wa
alwaies: Curſed I am, & curſed I ſhall be euer
more. Wo, Wo, how great is my torment
Whoſe heart doth not melt, whoſe eares do
not glow, whoſe haires do not ſtand vpon hi
head to heare theſe things? Therfore deare bre
thren

hẽ let vs repent. If the mercy of God can-
not allure vs, let his iudgements scare vs: If
his iudgements cannot scare vs, let his word
moue vs: If his word cannot moue vs, let our
sins amaze vs: if our sins cannot amaze vs,
let ẏ shortnesse of our life damp vs: If ẏ short-
nesse of our life cannot damp vs, let the small
nũber of those ẏ shall be saued afray vs: if ẏ
cannot afray vs, let death terrifie vs: If death
nãot terrifie vs, let ẏ day of iudgement shake
s: if that cannot shake vs, let hell torments
hunder vs & rend vs in peeces: For verily my
rethren, if none of all these can preuaile, if we
will not for all this repent, but be obstinate,
hen we shall all perish and be damned, accor-
ing to Christs words. Now let vs proceed to
peake of those things which let and hinder
rom repentance: which indeed although they
re in number infinite, yet at this time I will
ay forth seuen speciall lets and hinderances
nto repentance.

The first is vnbeleefe: that is when men will
ot beleeue such things which are spoken and
roued vnto them, out of the word of God; ẏ
s it ẏ vomiteth vp al good things & poysoneth
ẏ very entrails of a man, & keepeth al good gra-
es frõ vs, as appeareth. Math. 13. 58. Hee did
ot many great works there for their vnbelief
ake: & in the 4. chap. to the Hebrews it is said

Vnto

Vnto them was the Gospell preached, as al
vnto vs: but the word that they heard profit
them not, because it was not mixt with fai
in those that heard it. So ỹ here wée may
although wée heare neuer so much, yet if ỹ
bring not faith with vs, wée shall neuer pro
vnto repentance: For vnbeléefe taketh vp o
hearts for Sathan, and refuseth all the who
some doctrine of saluation, and doth so hard
men in the waies of sinne, that in the e
they become past féeling. & cannot bée touch
one whit, either with the iudgements or m
cy of God, but count the one as blasts
winde, and make the other a couert for the
filthinesse. You shall note some men, w
when they haue heard their sinnes straight
ripped vp by the word of God, and their i
damnation proued by the same, without sp
dy and earnest repentance will breake out i
to these words of vnbeléefe: if this bée (as
saith) God help vs, I hope it is not so: I tru
I shall do well enough for all this as long
I haue a good faith in God, and do no body
harme: shall I leaue my pleasures and m
profits for their saying? What? do they think
none shall be saued but such as reade ỹ Scri
tures, and heare Sermons? God forbid, b
those which do not go to heare Sermon
should be saued as well as they: why may n
gr

e ſerue God as well at home in his houſe,
uing good bookes, and good prayers, as by
mming to the Church to heare Sermons &
ruice? Alas theſe men ſtand too much in
eir owne light, and bewray what folly and
norance is in them. For do they thinke to be
ued by any other meanes then God hath ap-
inted? or whē God hath auouched any thing
his word, will they except againſt it, and ſo
ake God a lier? When God hath once ſet
lone a thing and proued it to their faces, will
ey yet reply? When God hath told vs, that
e preaching of the word is the ordinary
eanes of our ſaluation, ſhall we hope to bee
ued although wee contemne it, and neuer or
ery ſildome) heare it? is not this plaine infi-
lity and vnbeleefe, that when God ſaith one
ing we will ſay another, when God ſaith yee,
e will ſay no, I hope not ſo? yea ſurely, that
it that ſtoppeth the way vnto Gods graces,
nd barreth vs out from repentance.

The ſecond let is the preſumption of Gods
ercy: for if men bee ſharpely reproued for
eir ſinne, and exhorted vnto repentance, by
nd by they talke couertly, ſaying: God is
erciſull, God is merciſull: as though God
ere made all of mercy, and that there were
o iuſtice in him at all: and thus the wicked
ake Gods mercy an occaſion to ſinne: which

thing

thing ỳ Prophet Nahum in ỳ firſt of his p
pheſie doth ſharpely reproue, The Lord (ſa
hée) is ſlow to anger, but he is great in pow
and will not ſurely cleare the wicked. But
cauſe I haue ſpoken aboue of this preſumin
miſ-applying of Gods mercy, I will h
paſſe it ouer, willing you to note it as
ſpeciall let vnto repentance.

The third hinderance is, the example o
multitude: for that doth hearten and emb
den men vnto ſinne. As when many birds f
ker and flocke together, the fall vpon the ba
without any feare: but one or two alone w
be afraid: Euen ſo, the examples of many f
companions do embolden men to run throu
the ſnares of ſathan without any miſtru
Therefore it is ſaid in Exo. 23. Thou ſhalt n
follow a multitude to do euill. This is ỳ thi
which hindereth a great number from Go
for they neuer looke vp vnto God, or to h
word, but ſtare vpon the common doings
moſt men, & examples of the world: thinki
if they do as the moſt men do, & as their fo
fathers haue done before them, they are cock
ſure, and on an euen ground. And hereupo
ariſeth their diuelliſh prouerbe: Doe as mo
men doe and the feweſt will ſpeake of yo
But they haue forgotten Saint Pauls rul
Roma. 12. Faſhion not your ſelues like vn
thi

his world. These fellowes that stand vpon multitude will reason thus: We see none of ỹ great ones of the world, none of the Noble, none of the rich, none of the wise and prudent, receiue this doctrine, but onely a few shacke-rags, & beggarly rascals, & therefore it is a token, ỹ it is nothing worth, & that it is doubtfull, and not for vs to meddle withall. Lo, what thoughts may creepe into our heads, and how subtilly Sathan may trumpe in our way, & blindfold vs, and leade vs away in the darke, by drawing vs wt the examples of ỹ multitude. Therefore let vs take hēd of those pitfals which Sathan layeth in our way, & not be carried away with those thoughtes & reasons. The wicked beare themselues in hand, ỹ they shall win ỹ game, & that ỹ goale goeth on their side; & there is nothing but crowing long before it be day, & great triumphing amōg thē before any stroke be giuen: and ỹ because we are but a handfull of people, & they a great multitude, & that in a manner the whole world agreeth with them to practise our death. Thus the diuel doth cast a mist before their eyes, and closely lead them away from repentance. Therefore deare brethren let vs stand fast in the word of the Lord, and not bee carried away, or bowed quite down with ỹ raging streame of ỹ multitude, but let vs know it to be one speciall engine

of Sathan, wherby he driueth vs from repen-
tance.

The fourth let vnto repentance, is long
custome of sin. For that taketh away all sens
and feeling of sinne, and maketh it as it were
another nature vnto vs: so ỹ we may aswel
alter nature, as shake it off whē it is once thus
souldred vnto vs through long custome. Ther-
fore it is said, Ier. 13. 23. Can the Black-moor
change his skinne, or the Leopard his spots?
Then may you also do good, that are accusto-
med to do euill. Here the Prophet affirmeth
ỹ it is as hard to cure an old disease ỹ is bred
in the bones, and to remedy a sinne that hath
bene hatched and brought vp with vs, as to
wash a Black-moore white, or to change the
spots of a Leopard, which cannot be without
destroying of nature. And surely, try it who
will, he shall find as hard a matter to leaue an
old custome, whether it be of swearing, of gā-
ming, of lying, of whoring, of euill company,
or any other sinne, as to wash an Ethiopian.
Therfore it is written. Pro. 17. Though thou
shouldest bray a foole in a morter among
wheat brayed with a pestle, yet will not his
foolishnesse depart from him. So ỹ as long as
we are in custome with sin, the dore of repen-
tance is barred against vs.

The fift hinderance is long escaping of pu-
nishment

nishment: for the wicked thereby are hardened in sin, and driuen off from repentance: euen as an old theefe that hath stollen a long time, and escaped both prison & gallowes, is animated more boldly to proceed in his wickednes, thinking he shal so alwaies escape. So many filthy & loose liuers go forward in their abhomination without repentance, thinking ỳ because God doth not incontinently punish them and shew some manifest iudgement & signe of his wrath vpon them: therefore they shall bee acquited for altogether. Whereas cõtrariwise, if God should by & by strike them down as soone as they had sinned, by thundring vpon one, & lightning vpon another, & raining fire & brimstone vpon the third, it would make thẽ afraid. Hereupon it is said in 2. Pet. 3. 3. 4. This first vnderstand, that there shall come in the last daies mockers, which will walke after their lusts, and say; Where is the promise of his cõming? For since the father died, all things continued alike frõ the beginning of the creation. But let these men weil know, that when God hath delaied a long time & prolonged ỳ terme of the wicked, at length he will shew, that although hee waited for their repentance, yet he forgot not their misdeeds, but registred them before him, and packed them vp vpon a great heape, to encrease the terrour of his wrath.

The firt hinderance, is ỹ beholding of othe
mens ends. For when some men ỹ haue liue
a wicked & an vngracious life, and haue ben
notorious sinners, euen to the worldward, t
ỹ euery man could point at them; yet if vpo
their death-bed they can say a few good word
and cry God mercy, and say their prayers, an
forgine all the world, and so die quietly, it
marualous to heare how foolish people of t
world will exalt them, & iustify thē, saying: h
made a very good end, as any man could mak
hē died as quiet as a lambe & set all things
good order before he died: Hereupon anoth
wicked and monstrous varlet is incouraged
sin. For thinketh hē, such a man liued as lew
ly as I, or any man else, & yet he made a ve
good end: & why may not I do so too? But al
these mens eyes are bleared: for to die quiet
is not to die godly, to cry God mercy for fal
on, is not to haue God mercifull; to say a fe
prayers from ỹ teeth outward is not to die
the faith of Christ: for many do all these, a
yet dye miserably.

The last let is hope of long life: for wh
men fed & beset themselues in this hope, th
are drunken in sinne, and defer the day of
pentance, as the rich man in the 12 of Lu
dreaming of his long life, cast of all thou
of God, and the other life, and of Christ co
ming

ing, and of all good things, and said within
imselfe: Soule, thou hast much goods laid vp
or many yeares, liue at ease, eate, drinke, and
ake thy pastime. Thus the bleare-eyed men of
e world, choake vp repentance, and quite
nother it, by doting themselues with hope of
ng life. Therefore my deere brethren, I be-
ech by the mercies of God in the bowels of
esus Christ, that none of all these common
ts may stay you from spedy and vnfaigned
pentance, but that you may ouer-slide them
l: least happily you being found without
epentance, and taken tardy in your sinnes,
ould all perish and be damned, according to
hists sentence. Wherefore in conclusion, let
with godly Ezechiah bee afraid of Gods
eatnings, sorrow aforehand, stand in awe
God, examine our consciences, mourne for
r sins, and lament inwardly; that when the
icked, which haue swimmed in pleasure
e below, shall enter into their eternall
nes, wee may then I say there haue euer-
ing peace and rest: that when Iesus Christ
ll appeare from heauen with all his An-
s, wee may haue crownes of glory, and
gne with our God, and our Sauiour his
nne, and all his Saints and Angels, in
midst of all ioy in the heauens for euer-
e. To the which ioy hee bring vs all,

which

which hath so deerely bought vs, Jesus Christ the righteous: to whom with the Father and the holy Ghost, be all honour, glory, praise, power, empire, and dominion, now and for euermore. Amen.

FINIS.